The
REPORTER
For Conscience' Sake

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REHEARING PETITION DENIED BY SUPREME COURT IN GARA CASE

On November 27, 1950, the Supreme Court of the United States denied a rehearing petition in the case of Lara Gara, convicted for counseling a nonregistrant to hold by his convictions. The case was argued before the Supreme Court on October 13 and 16, with lawyer Francis Heisler arguing for Gara, and a pro-curiam (literally, through the court) decision rendered on October 23 with a 4-4 vote.

Another request for a rehearing could have been filed within fifteen days following November 27, 1950, but this was not done. A change of mind by one of the Justices seems to be necessary for a rehearing.

A tie vote of the Supreme Court Justices automatically upholds the decision of the lower courts, which in this case convicted Gara. No opinion is written on either side but had the vote been 5-3, either upholding or reversing the lower court's decisions, an opinion would have been given.

There are many, both COs and non-COs, who feel this decision denies two cherished principles of the American constitution: freedom of speech and freedom of religion. Everyone will do well to ponder its meaning.

CAN RESERVISTS BE RELEASED?

Many men now in one of the Reserves hold conscientious objections to further military service and want to be released. Such men can do several things: first, they can apply to their Area Commander for a discharge; second, they can apply to the Secretary of their branch of the service in Washington for a discharge (Secretarys of the Army, Navy or Air Force). Each of these applications should be accompanied by information similar to that placed in a local board file when a registrant re-

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How to Fill in Form 150 For Conscientious Objectors

Editor's Note: It is increasingly apparent that many men have encountered difficulty in securing the IV-E classification because of insufficient, or incorrectly presented, information to their local boards. The basic information regarding a registrant's conscientious objector claims is supplied on Selective Service Form No. 150. However, the spaces on it are very small, indicating that much additional information should be given. A number of persons have been asked to write on this subject, and the articles submitted are printed herewith. Some editor's comments are also given.

BY WM. MERTON SCOTT

Executive Secretary, Peace Board Five Years Meeting of Friends

We assume that you have decided whether you can accept noncombatant army service. The first section of the form requires only your signature claiming your conscientious objection to participation in military service in any form or only to combatant service.

Belief in a Supreme Being. Make as complete a statement as possible indicating what you believe about God. Whether you believe Him to be the Creator of the world and mankind, thus man is responsible to God above all else. Whether the character of God is best indicated in Jesus Christ. Whether the spirit and teachings of Jesus and the Bible set forth this responsibility to "obey God rather than men."

Use of Force. Most pacifists believe in the use of force. Police force, force of public opinion, etc. This is distinguished from violence. Most of us believe there is a difference between police enforcing law with individual violators and dropping of bombs upon the helpless and innocent civilians or soldiers who did not start the conflict.

Actions Which Demonstrate Convictions. These may be volunteer service in work camps or young people's camps

(Continued on Page 3)

BY HERMAN WILL, JR.

An Attorney and Administrative Assistant, Commission on World Peace of The Methodist Church

Many conscientious objectors who encounter difficulty in securing proper classification from their local boards or on appeal could avoid much difficulty if they were to complete Form 150 more effectively and file with it important supporting evidence.

It should be remembered that this form is a statement of the case of the particular conscientious objector and therefore is in the nature of a lawyer's brief in legal procedure. Of course, it is designed to bring out certain facts but it should be understood that its purpose is not merely passive but definitely affirmative as far as the claim of the CO is concerned.

On the very first page, the conscientious objector whose religious or philosophical views are somewhat unorthodox ought to exercise care in describing the nature of his beliefs and his ideas regarding the existence of a Supreme Being. This is no place to attack orthodox or conservative theological views, nor is it a place to express one's religious doubts. Instead, the CO should attempt to state positively those convictions which he does hold and describe them in language which is clear and easily under-

(Continued on Page 3)

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WILL IT BE UMT, UMS, OR SSS?

According to the best information available, revision of Selective Service will be one of the first items to be considered by the first session of the 82nd Congress which convenes in January, 1951. Some pressure groups are pleading for UMT in the usual concept of that term. Others are willing to "compromise" for UMS. For practical purposes UMS accomplishes the purposes of UMT, except that some observers feel UMT implies more permanence than UMS. The Pentagon and other administrative units in Washington seem to favor a revision of the present Selective Service System so as to eliminate most deferments. In effect this would be UMS. While the Reporter usually tries to avoid any form of prognostication on legislative matters, we would guess the answer to the question of this title is that the present Selective Service law will be tightened so as to constitute, in effect, a Universal Military Service statute.

RINEHART AND KLINE TO HEAD PA.-MD. CPS GROUP

By Vernon Nichols

The third annual CPS Reunion for the Pennsylvania-Maryland area was held at the East Fairview Church of the Brethren near Manheim, Pa., on September 24, 1950. The program was preceded by a basket lunch at 1 p.m. in the church basement.

Opening devotions were in charge of LeRoy Shelly. The Heidelberg Church Men's quartet of Reistville, Pa., and the Brethrenaires of York furnished special music. A flute solo was given by Misti Smith of New York. Business was conducted at which time Carroll Rinehart Westminster, Md., was elected President and Marvin Kline, Palmyra, Pa., was elected Secretary-Treasurer for the coming year. East Fairview was again selected as the place for the 1951 reunion.

Ora Huston, Social Action Secretary of the Brethren Service Commission, was present and challenged the group with the question "What do ye more than others?" He informed the group about the activities of the Brethren Service Commission at present and of proposed activities in the near future.

Stauffer Curry, Executive Secretary of the NSBRO, Washington, was the main speaker of the reunion.

CAN RESERVISTS?

(Continued from Page 1)

quests a IV-E classification. (See article in this Reporter, "How to Fill in Form 150.") It is especially important to show how and why the Reservist experienced a change of heart since joining the Reserves. Letters of reference, in affidavit form, attesting to the sincerity of the CO Reservist's present beliefs are invaluable.

Blanket discharges are not now given to Reservists, but individual consideration can be given to requests for discharge. Each of the three Service Secretaries (Army, Navy, Air Force) can give discharges for "the convenience of the government," for practically any reason they choose. To date, since the freezing of Reserves, no discharge for conscientious objection by the Army is known to NSB. However, it is known that the other Services have granted discharges on the ground of conscientious objection, "for the convenience of the government."

A delegation of church leaders is planning to contact high Defense Department Officials in the near future to discuss the possibility of securing consideration for discharge on the grounds of conscientious objection.

WHAT IS THE FUTURE OF COs?

Many inquiries reach the NSB office regarding the future of conscientious objectors. At present the Selective Service Act provides for *deferment* of all objectors regarded by draft boards as sincere and placed in IV-E. This arrangement seems to be very satisfactory to most (not quite all) religious groups affiliated with NSB Consultative Council. It seems to be satisfactory to the government, administratively speaking.

However, there seems to be an increase in public opinion against CO deferment. This could manifest itself in a change of the present legislation at almost any given moment. No one knows what the future can bring forth. Some proposals have been made, but none is definite.

NSB and other offices in Washington are trying to keep an eagle eye on legislation which may affect COs in any way. Legislation touching naturalization, civil defense, UMT, UMS, nurses' draft, women's draft, high school corps, etc., is constantly examined.

The Consultative Council of 40 groups is periodically informed on developments. In cases of emergency, this body and others, will be called together for consultation. Anyone desiring more information should write the NSB office.

CONSULTATIVE COUNCIL

(Continued from Col. 1 this Page)

Evangelical United Brethren Church
  Commission on Christian Social Action
First Divine Association
Free Methodist Church
Full Gospel Tabernacle
Lutheran
  United Lutheran Church
  Board of Social Missions
Mennonite Central Committee
Molokan Advisory Commission
Olazabel Council of Latin American Churches
Old German Baptist Brethren
Pentecostal Fire Baptised Holiness Church
Pentecostal
  United Pentecostal Church, Inc.
Presbyterian Church U. S. A.
Presbyterian Church U. S.
  Committee on Christian Relations
Rabbinical Assembly of America
Reformed Church in America
  Committee on International Justice and Goodwill
Seventh Day Adventist
  War Service Commission
The Full Gospel Conference of the World, Inc.
Unitarian
  American Unitarian Association
Women's International League for Peace and Freedom
Young Men's Christian Association
  National Council

How to Fill in Form 150 For Conscientious Objectors

(Continued from Page 1)

BY HERMAN WILL, JR.

stood. If there is doubt in the individual's own mind as to whether he believes in a Supreme Being, he ought to present his beliefs and allow the draft board to make its own decision. He ought also to recognize that the term, Supreme Being, can cover a wide variety of conceptions.

In explaining the source of the training which led to his pacifist beliefs, the registrant should refer to sermons, pamphlets, letters, articles, conversations, lectures, courses, and experiences which in one way or another were responsibe in shaping his convictions.

In answering the section on the use of force, the individual should be careful not to reject all use of force if this is not actually his view. There is a distinction between coercion or force used constructively and without intention to destroy life or personality and violence used with the intention or realization that life and personality will necessarily be destroyed as a result. There are, therefore, legitimate distinctions which can be made between a police force and an army, and the conscientious objector should be sure to clarify his own thinking on this point. The purpose of an army is to destroy life and property, that of a police force to preserve life and property. An army represents one nation or group of natons only, while a police force represents the entire community. An army destroys innocent and guilty alike, while a police force seeks to select only the guilty for punishment. An army provides no opportunity for hearing or trial, but a police force leads to judicial procedure.

In answering the question regarding actions and behavior which demonstrate the consistency and depth of one's religious convictions, the conscientious objector should recognize the breadth of this question and answer it accordingly. Not only is activity in a local church or in peace organizations of consequence, but attitudes and actions in the field of race relations, human brotherhood, and interfaith relations are also important. The direction and extent of one's reading, and in fact one's vocational choice, ought also be considered in answering this question.

There are many forms of public expression which one may give to his views as a conscientious objector. Membership in a peace church or in the Fellowship of Reconciliation is important. One may also have registered as a conscientious objector with his local church or denomination, or he may have written articles or letters expressing his convictions. A certified copy of such registration or a clipping of such an article or letter should be attached to Form 150 when it is filed or submitted later if necessary. Some may have participated in peace parades or meetings, worked on committees on campus or in the local community which dealt with peace or relief activities, or led worship services, given talks, or engaged in conversation on the subject of peace. At this point and also in answering the question as to whether one has ever been a member of any military organization, the attitudes one may have expressed orally or in writing regarding taking compulsory R.O.T.C. may be pertinent. A written protest or an interview with a college administrator may be an important piece of evidence to support one's opposition to war and military training, and to explain one's participation under protest in compulsory R.O.T.C.

The importance of supporting evidence cannot be over estimated. Not only should one quote from the creed or official statements of one's church or religious organization, but one should also file a printed copy of the official stand which may make more of an impression than merely a quotation. The stand of the church not merely in support of conscientious objection but in condemnation of war will serve to support the individual's claim indirectly.

The conscientious objector should not wait for the board to check with the references which he lists but should secure and file letters, preferably notarized, from ministers, teachers, employers, responsible laymen, and friends to sustain his claim to exemption from military training and service.

If all these things are done and still the local board rejects the individual's claim, the basis has been laid for a strong case on appeal, and those of us who assist in such appeals will find it easier to secure a favorable action by appeal officials.

BY WM. MERTON SCOTT

(Continued from Page 1)

or conferences but more important is the way in which you have accepted responsibility and worked in your own church, school or community. Be specific. It is not bragging, but meeting your obligation to your community to explain why you claim this position. Be careful of your attitude as you fill out this section. We are not better than others.

Public Expression. Many young men and women have given a statement setting forth their views as clearly as possible to their church or meeting for its records. Conviction may be clarified by expressing them in young people's groups or classes.

Make all statements as full as possible and as clearly as possible to help the draft board to understand your position. Feel free to add other sheets of paper to the Form 150 for this purpose.

Editor's Comments

The experience at NSB in the last few months, some of it sad in terms of individual cases, indicates a number of important elements to keep in mind when filling in Form 150, as follows:

1. The spaces on Form 150 are not large enough for adequate answers to some questions. (High appeal officials have pointed out this). It may be necessary to add two, four, six, ten or more additional sheets. These are attached in the file to Form 150.

2. It is not required to confess sins, doubts, or inconsistencies in Christian living to the draft board. The Lord forgives, but not all draft boards! The board wants a positive statement of belief, with supporting evidence.

3. A statement of the doctrinal and Scriptural basis of one's belief should be added to registrant's file.

4. Statements of one's church are helpful in convincing draft boards. The so-called "historic peace churches" have made many statements on military service and war, excerpts of which should be filed. Likewise, *practically every church* has made some pronouncement or passed some resolution against war. CO registrants from any church should file such statements. Peach fellowships within churches have made frequent statements.

5. Letters of reference, in affidavit form, from teachers, ministers, associates, employers, and others regardng a man's sincerity should be filed.

6. Membership in peace organizations such as denominational peace fellowships, the FOR, and others can be stated at times to advantage.

7. Copies of speeches and articles related to the subject of a man's belief on war and military service should be included.

8. Remember that the material in a registrant's file may be the only basis for a future judgment by the State Appeal Board, State Selective Service Director, national Selective Service headquarters, National Director of Selective Service, or the National Selective Service Appeal Board ("Presidential" Appeal Board). Any evidence helpful in convincing these men should be filed.

9. Material can be filed any time. If the file data is insufficient a registrant can add more at will.

(Continued on Page 4)

Methodists Organize a Pacifist Fellowship

BY JOHN SWOMLEY, JR.
FOR Associate Secretary

At the meeting of the Church and War Conference in Detroit in May, 1950, Methodists present decided to organize a Methodist Pacifist Fellowship. They met at the same time that denominational pacifist fellowships met and were conscious that they were the only large denomination present other than the historic peace churches which did not have a denominational fellowship. At this meeting they appointed an organizing committee composed of Heil Bollinger, Matthew Clair, Henry Hitt Crane, Doris Dennison, Jameson Jones, Mrs. Rockwell Smith, and John Swomley.

This committee met in Chicago at First Methodist Church on November 6, 1950 and drew up a Statement of Purpose. The Statement was approved and formal affiliation consummated by the FOR at the meeting of the FOR National Council December 1.

The Temporary Chairman of the Methodist Pacifist Fellowship is Dr. Henry Hitt Crane, pastor of Central Methodist Church in Detroit, and the Secretary pro-tem is Heil Bollinger, director of Methodist student work, 810 Broadway, Nashville, Tenn.

TESTIMONY ON DOCTORS' DRAFT LEADS MEDICAL MAN TO KOREA

In late August, 1950, several religious groups, along with NSB, urged the Senate Armed Services Committee to give consideration to medical men who are conscientious objectors. Present at the hearings was a medical officer who was later besought by World Health Organization to suggest medical men available to go to Korea at once. This official immediately recalled the testimony that conscientious-objector doctors are not cowards but willing to go to the ends of the world to render service. World Health was referred to NSB and others who appeared at the hearing.

Word was flashed about and Dr. Franklin Cassel of Lititz, Pa., an ardent CO, sent a letter in a few days to all his patients stating that because of conscience he was going to Korea. He left the United States October 2, and has since been a World Health Organization medical officer, serving as a member of one of several teams of three composed of doctor, social worker, and sanitary engineer. For a time he was in Seoul, helping to inoculate the population against typhoid, and later was transferred to Pyongyang to do similar work.

Dr. Cassel is a graduate of Elizabethtown College and Hahnemann Medical College.

Court Trial Faces Man Denied IV-E Classification by SS Boards

Loy Imboden, RFD, Logan, Ohio, was denied the IV-E classification and later refused to report for induction. His case was subsequently turned over to the United States Attorney, and, as this is written, the grand jury is about to set a date for the trial. Two excellent lawyers, Lewis Day of Chillicothe, Ohio, and Stanley Robinson of Columbus, are attorneys to Mr. Imboden. The case came to the attention of NSB only about the time Imboden refused to report for induction.

Imboden is a member of the Brethren Church (closely related to, but not the same as, the Church of the Brethren) and has a record of long faithfulness to the principles of the church.

Fill Full the File

The local board will hear a man in person, but if the case goes to the Appeal Board, to the State Director, to Selective Service headquarters, or to the National Selective Service Appeal Board ("Presidential" Appeal Board) for study and review the registrant will not usually be heard in person. The file of the registrant will be the chief, and, in some cases, the only source of informamtion on which a final decision will be based. THE IMPORTANCE OF PLACING FULL AND COMPLETE INFORMATION IN A REGISTRANT'S FILE HELD BY THE LOCAL BOARD CANNOT BE OVER-EMPHASIZED. Read carefully in this issue, "How to Fill in Form 150."

Another registrant of Amish background has been denied a IV-E by the local board, State Appeal Board, and National Appeal Board. Apparently he held to the belief that military service is wrong from childhood on. But for a time he owned a car and wore a tie, contrary to the tenets of his mother church, but all the while attended a slightly more liberal church which allowed possession of cars and wearing of ties. This departure from the tenets of the "mother" church (car ownership and tie wearing) was regarded as evidence of insincerity by the board, and his IV-E classification denied. No further action has been taken to date.

Many cases of men denied the IV-E by local and appeal boards are now pending further investigation and consideration by officials of Selective Service.

NSB PRESENTS STATEMENT TO DEPARTMENT OF INTERNATIONAL JUSTICE AND GOODWILL

On October 26, 1950, the Department of International Justice and Goodwill of the Federal Council of Churches accepted a statement from the National Service Board, presented by Dr. James A. Crain and the executive secretary of NSB. The statement included, in addition to a description of the purposes and organization of NSB, an analysis of current and prospective legislation affecting COs. A description of current draft problems encountered by objectors was also given. It was noted in the statement that the Department of International Justice and Goodwill already maintains a consultative relationship with the National Service Board, and recommended that the Department name a permanent member on the Board of Directors of NSB. A committee of the chairman and executive secretary of the Department of International Justice and Goodwill was named to consider the recommendation.

Dr. Charles F. Boss presented, at the same meeting, an account of several cases of non-registrants now being served by the Central Committee for Conscientious Objectors. It was decided to appoint a committee to consider the items presented by Dr. Boss.

FORM 150, EDITOR'S COMMENTS

(Continued from Page 3)

10. Copies of all filed material should be kept by the registrant. He may need them later.

11. All mailings in connection with a case, including letters to local boards, should be sent by registered mail.

12. If a case is to be appealed, a letter to the Appeal Board should be put in the local file.

13. Copies of any letters to the State Director, National Director, or other officials should be filed with the local board. The local board can forward material to be placed in the file, even if the file is currently held by the State Director, National Director, National Headquarters, or other officials.

SELECTIVE SERVICE SYSTEM

Form Approved.
Budget Bureau No. 33 R-115.

SPECIAL FORM FOR CONSCIENTIOUS OBJECTOR

Selective Service No. | | | | |

SAMPLE

(LOCAL BOARD STAMP)

Name .....
(Last) (First) (Middle)

Address .....
(Number and street or R. F. D. route)

.....
(City, town, or village) (County) (State)

This form must be returned on or before .....
(Five days after date of mailing or issue)

INSTRUCTIONS

A registrant who claims to be a conscientious objector shall offer information in substantiation of his claim on this special form, which when filed shall become a part of his Classification Questionnaire (SSS Form No. 100).

The questions in Series II through V in this form are intended to obtain evidence of the genuineness of the claim made in Series I, and the answers given by the registrant shall be for the information of only the officials duly authorized under the regulations to examine them.

In the case of any registrant who claims to be a conscientious objector, the local board shall proceed in the prescribed manner to determine his proper classification. The procedure for appeal from a decision of the local board on a claim of conscientious objection is provided for in the Selective Service Regulations.

Failure by the registrant to file this special form on or before the date indicated above may be regarded as a waiver by the registrant of his claim as a conscientious objector; *Provided*, that the local board, in its discretion, and for good cause shown by the registrant, may grant a reasonable extension of time for filing this special form.

Series I.—CLAIM FOR EXEMPTION

INSTRUCTIONS.—The registrant must sign his name to either statement A or statement B in this series but not to both of them. The registrant should strike out the statement in this series which he does not sign.

(A) I am, by reason of my religious training and belief, conscientiously opposed to participation in war in any form. I, therefore, claim exemption from combatant training and service. I understand that if my claim is sustained I will be inducted into the armed forces but will be assigned to noncombatant service as defined by the President.

.....
(Signature of registrant)

(B) I am, by reason of my religious training and belief, conscientiously opposed to participation in war in any form and I am further conscientiously opposed to participation in noncombatant training or service in the armed forces. I, therefore, claim exemption from combatant training and service and, if my claim is sustained, I understand that I will, because of my conscientious objection to noncombatant service in the armed forces, be deferred as provided in Section 6 (j) of the Selective Service Act of 1948.

.....
(Signature of registrant)

Series II.—RELIGIOUS TRAINING AND BELIEFS

INSTRUCTIONS.—Every question in this series must be fully answered. If more space is necessary, attach extra sheets of paper to this page.

1. Do you believe in a Supreme Being? Yes ☐ No ☐

2. Describe the nature of your belief which is the basis of your claim made in Series I above, and state whether or not your belief in a supreme being involves duties which to you are superior to those arising from any human relation.

.....

.....

.....

3. Explain how, when, and from whom or from what source you received the training and acquired the belief which is the basis of your claim made in Series I above.

4. Give the name and present address of the individual upon whom you rely most for religious guidance.

5. Under what circumstances, if any, do you believe in the use of force?

6. Describe the actions and behavior in your life which in your opinion most conspicuously demonstrate the consistency and depth of your religious convictions.

SAMPLE

7. Have you ever given public expression, written or oral, to the views herein expressed as the basis for your claim made in Series I above? If so, specify when and where.

Series III.—GENERAL BACKGROUND

INSTRUCTIONS.—Every question in this series must be fully answered. If more space is necessary, attach extra sheets of paper to this page.

1. Give the name and address of each school and college which you have attended, together with the dates of your attendance; and state in each instance the type of school (church, military, commercial, etc.).

Name of School	Type of School	Location of School	Dates Attended	
			From—	To—
			19.....	19.....
			19.....	19.....
			19.....	19.....
			19.....	19.....

2. Give a chronological list of all occupations, positions, jobs, or types of work, other than as a student in school or college, in which you have at any time been engaged, whether for monetary compensation or not, giving the facts indicated below with regard to each position or job held, or type of work in which engaged.

Type of Work	Name of Employer	Address of Employer	Period Worked	
			From—	To—
			19.....	19.....
			19.....	19.....
			19.....	19.....
			19.....	19.....
			19.....	19.....
			19	19.....

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3. Give all addresses and dates of residence where you have formerly lived.

Name of City, Town, or Village	State or Foreign Country	Street Address or R. F. D. Route	Dates of Residence	
			From—	To—
			19.....	19.....
			19.....	19.....
			19.....	19.....
			19.....	19.....
			19.....	19.....
			19.....	19.....

4. Give the name and address of your parents and indicate whether they are living or not.

.....

.....

5 (a) State the religious denomination or sect of your father .....

(b) State the religious denomination or sect of your mother .....

Series IV.—PARTICIPATION IN ORGANIZATIONS

INSTRUCTIONS.—Questions 1, 2, and 3 in this series must be fully answered. If more space is necessary, attach extra sheets of paper to this page.

1. Have you ever been a member of any military organization or establishment? If so, state the name and address of same and give reasons why you became a member.

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SAMPLE

2. Are you a member of a religious sect or organization? ..... (Yes or no) If your answer to question 2 is "yes," answer questions (a) through (e).

(a) State the name of the sect, and the name and location of its governing body or head if known to you.

.....

.....

(b) When, where, and how did you become a member of said sect or organization?

.....

.....

(c) State the name and location of the church, congregation, or meeting where you customarily attend.

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.....

(d) Give the name, title, and present address of the pastor or leader of such church, congregation, or meeting.

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.....

(e) Describe carefully the creed or official statements of said religious sect or organization in relation to participation in war.

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3. Describe your relationships with and activities in all organizations with which you are or have been affiliated, other than military, political, or labor organizations.

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Series V.—REFERENCES

Give here the names and other information indicated concerning persons who could supply information as to the sincerity of your professed convictions against participation in war.

NAME	FULL ADDRESS	OCCUPATION OR POSITION	RELATIONSHIP TO YOU

REGISTRANT'S CERTIFICATE

INSTRUCTIONS.—1. Every registrant claiming to be a conscientious objector shall make this certificate. 2. If the registrant cannot read, the questions and his answers thereto shall be read to him by the person who assists him in completing this questionnaire. 3. If the registrant is unable to sign his name he shall make his mark in the space provided for his signature in the presence of two persons who shall sign as witnesses.

NOTICE.—Imprisonment for not more than five years or a fine of not more than $10,000, or both such fine and imprisonment, is provided by law as a penalty for knowingly making or being a party to the making of any false statement or certificate regarding or bearing upon a classification. (Selective Service Law of 1948.)

I, ...; certify that I am the registrant named and described in the foregoing statements in this questionnaire; that I have read (or have had read to me) the statements made by and about me, and that each and every such statement is true and complete to the best of my knowledge, information, and belief. The statements made by me in the foregoing ..... (are, are not) in my own handwriting.

Registrant sign here ☞

.....
(Signature or mark of registrant)

.....
(Signature of witness to mark of registrant)

.....
(Signature of witness to mark of registrant)

SAMPLE

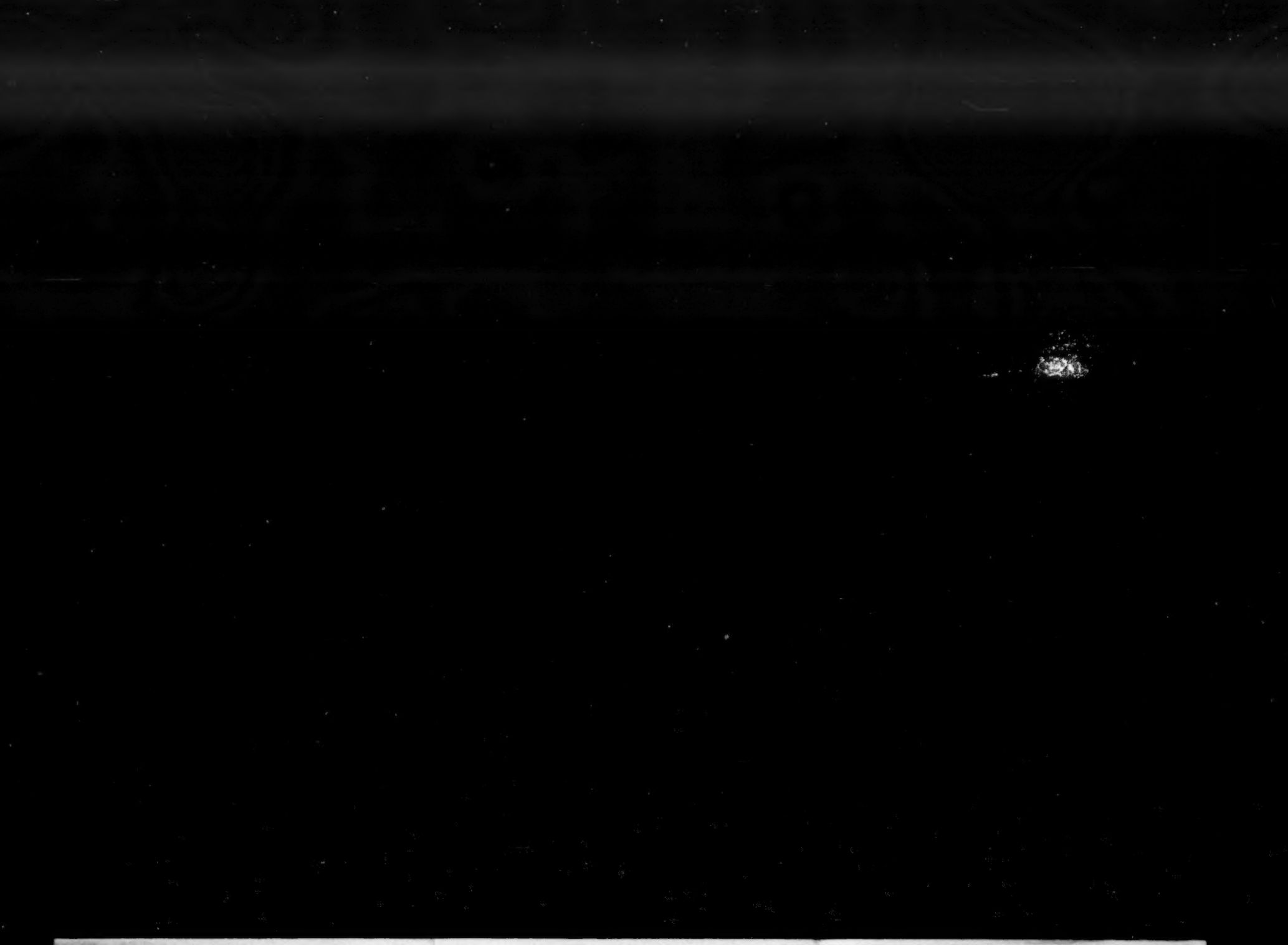
If another person has assisted the registrant in completing this questionnaire, such person shall sign the following statement:

I have assisted the registrant herein named in preparation of this questionnaire because .....

.....
(For example—registrant unable to read and write English, etc.)

.....
(Signature of person who has assisted)

.....
(Occupation of person who has assisted)

.....
(Address of person who has assisted)

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